لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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Ihsan 1355 — June 1976

EDITOR
M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to be office of World Reformer to combat the current of Religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians ank Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he had some instead as the Promised Messiah.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendenies and to educate world opinion in favour of renunciation of war as a means of setting disputes, to infuse hope, faith and courage in the dropping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the frue followers of Islam and lovers of peace and to ineulcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brotherhood.

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The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquires may be addressed to the nearest Ahmadiyya Mission or direct to :

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Nazir Islah-o-Irshad,
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Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid, Rabwah, Pakistan.

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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بسم الله الرحمن الرحيم

نحمده و نصلی علی رسوله الکریم

The Review of Religions

RABWAH, PAKISTAN

Vol. LXXI JUNE 1976—IHSAN 1355 No. 6

Philosophy of Islamic Faith

الحمد لله رب العالمين۔ الرحمن الرحيم۔ مالک يوم الدين ۔
اياك نعبد و اياك نستعين ۔ اهدنا الصراط المستقيم ۔
صراط الذين انعمت عليهم ۔ غيرالمغضوب عليهم ولا الضالين ۔
(الفاتحه ۱ : ۱—۷)

الم ۔ ذالک الکتاب لا ريب فيه هدى للمتقين الذين يومنون
بالغيب و يقيمون الصلوة و مما رزقناهم ينفقون ۔ والذين
يومنون بما انزل اليك و ما انزل من قبلك ، و بالاخرة هم
يوقنون ۔ اولئك على هدى من ربهم ، و اولئك هم المفلحون ۔
(البقرة ۲ : ۱—۶)

Reason commands the position of primacy in Greek philosophy as against faith in Christian concept. Islam as a comprehensive religion disdains neither the one (افلا تعقلون) nor the other (ايمان) .

It takes a very wide and lofty view of the role of man, endowed as he is with manifold faculties which need a uniform unfoldment so that he may attain to the supreme fulfilment of the high purpose of life—approximation to the attributes of his Maker, the Lord of Universal providence Whose sun shines as well in the East as in the West and Whose rain falls equally on the high and the low, the believer and the unbeliever the saint and the sinner and Whose bounties are the common patrimony of all His creatures, Who has placed a sense of propriety, of balance and a controlling awareness in the very nature of man, Who rewards efforts as much of the white as of the black without reference to race or religious stance of the recipient and judges with justice tempered by overgenrous measures of compassion.

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The Ideal

Citing in the Fatiha His attributes as the ideal that man should strive to assimilate and keep before his eyes as the standard he has to measure up to, God, the sole source of true perfect knowledge (العلم) invites man to a code of conduct, a law (الكتاب) which places highest premium on piety (المتقين) requiring of the faithful (يوقنون) to keep up mass prayer (صلوة) contribute to social welfare (ينفقون) to believe in continued and continuous shared human experience of revealed guidance (يؤمنون بما انزل اليك وما انزل من قبلك) and to firmly believe that they have to face the last day (بالاخرة), in other words, in their ultimate accountability.

A Believer's Role

A follower of the Holy Quran and of the Holy Prophet Muhammad (peace and blessings of God on him and his) is thus evidently (1) a law-abiding citizen of the world (2) has a clean conscience being endowed with a God-fearing sense of piety (3) believes sincerely in faith (4) participates in prescribed prayer in fellow-ship (5) contributes part of his resources to community welfare and social services (6) holds in reverence the revelation reached to the Prophet, venerates earlier revealed scriptures and (7) is actuated in his conduct by the certainty that he has to account for his actions and receive his deserts on the appointed day when judgement will be held and pronounced.

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A Muslim a fully involved Member

According to Socrates only as an active member of the state one has a true identity and is fully human. Though according to the Christian Saint Augustine preference is in favour of celibacy, withdrawal and retirement from life.

In Islam a believer is expected, in fact, obligated to bridge the gap between profession and practice in an honest-to-God attitude as (متقی). As a fully involved member of the community he is making his contribution to general weal, the requirement to devote part of his resources to social uplift and relief of poverty is further supplemented by the persuasive prescription ما ینفع الناس فیمکث فی الارض being of useful service

to mankind carries the promise of longevity and memorableness.

Mankind One Family

Belief in pre-Quran scriptures and logically in earlier Prophets underline the integrated continuity of revealed faith culminating in the emergence of Islam as the unified religious code of man embodying all the basic ethics of all the faiths فيه كتب قيمه the logical inference being that all mankind is one family and Muslims should work to bring it round to the Unity of the Quran under the spiritual leadership of the Holy Prophet Muhammad (peace and blessing of Allah be on him).

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Five times a day a Muslim is reminded of his duty and his role as a member of expanding commonwealth, that he is a useful, responsible and contributing limb of the body, the world community of Islam and that he as a person in his own right is required and expected to participate in public service.

A. G. Soofi

OUR BELIEFS

By

Hazrat Mirza Ghulam Ahmad,

The Promised Messiah

"All graces proceed from Muhammad on whom be peace and the blessings of God"

(I)

The high graded light given to man, perfect man, was not given to angels, nor to stars, nor to the moon, sun, earth, oceans or rivers. It was not in the precious stones, rubies or emeralds, diamonds or pearls. In short, nothing on this earth or in heaven really had it. It was found in man, perfect man, inculsive, perfect, and unique. The most devoted, most perfect, most great and glorious example of which is our Master and Patron, Chief among Prophets, Chief among men—Muhammad, the Elect, on whom be peace and the blessings of God. The supreme light was given to him alone. Also to his followers according to deserts—those who were able to to imitate him, to some degree. This is the spiritual station held with dignity, perfection, and finesse by our leader, Chief and guide, unlettered, truthful,—Muhammad the Elect, on whom be peace and the blessings of God. (Aina-i-Kamalat-i-Islam, pp. 160-162)

(2)

Our Prophet is the Noble Prophet...made of the Light of God. (Najm-ul-Huda, p. 5)

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(3)

In many places in the Holy Qúran it is laid down—implicitly as well as explicitly—that the Holy Prophet, on whom be peace and the blessings of God, is the most perfect manifestation of Divinity ; his speech is the speech of God, his advent the advent of God, his coming the coming of God. We have the verse, 'Say. Truth has come and falsehood has gone, and

falsehood had to go'. Truth here means the three—God Almighty, the Holy Quran and the Holy Prophet, on whom be peace and the blessings of God...You can see how God Almighty associates the Holy Prophet's name with His own and how the Holy Prophet's advent becomes the advent of God. (peace on the Holy Prophet and God's blessings).

(Surma Chashm-i-Arya pp. 229-31 f.n.)

(3)

The significance of the Holy Prophet's blessed names—Muhammad and Ahmad—is that the two point to two different perfections. *Muhammad* points to glory and greatness, qualities which draw praise. It is a beloved, one praised, and magnified. Ahmad, on the other hand, points to a beloved. In short, the name Muhammad points to a beloved's role, denoting majesty and greatness. The name Ahmad points to a lover's role, denoting want and humility. (Malfuzat II, p. 178)

(4)

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I have always wondered and wondered how high must be the station of this Arabian Prophet, Muhammad ! Thousands of blessings and prayers of peace for him ! Impossible it is to measure the height of his station. Impossible to have an idea of his purifying powers. Pity therefore that his greatness goes unrecognized still. The conception of the One God had all but disappeared from the face of this earth : the stalwart who established it again in human hearts is he. He loved God to the utmost. And he loved and sympathised with mankind equally, sacrificing his life for their sake. No wonder, God Who knew the secret of his heart raised him above Prophets and above all men who had gone before him or were to come after him. All his aspirations were fulfilled during his life.

(Haqiqat al-Wahy, pp. 115-16)

(6)

Only one perfect man came into the world and he brought about a true and perfect spiritual revolution : The dead of long

ago, the bones which had been lifeless for thousands of years became quickened with life. His coming made the dead rise from their graves, and dead bones became live once again. He proved himself the Resurrector, the Spiritual Revolutionary at whose feet a whole people rose from their graves.

(Aina-i-Kamalat-i-Islam, p. 207)

(7)

Perfect man, Chief among Prophets, without an equal in the past or in the future, he came to lead and guide the whole world. He brought for the world that perspicuous book the like of which no one had seen ever.

(Barahin-i-Ahmadiyya, p. 351 f.n. 11)

(8)

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Our chief and patron (on whom be peace and the blessings of God) holds the highest rank in heaven: there is no rank higher than his. He sits 'near the remotest lote tree' and 'near the friend on high'. Prayers and blessings of his followers—the Umma—continue to reach him.

God, peace on our Chief Muhammad and on the progeny of our Chief Muhammad, more than thou hast bestowed on any of Thy Prophets. Bless him and grace him with peace.

(Izala-i-Auham I, p. 250 f.n.)

(9)

The M'iraj (or ascension) signifies perfect detachment from this world. The secret purpose of it was that the Holy Prophet's (on whom be peace) high spiritual destiny may become known. Every soul has its destiny marked for it in heaven. It cannot go beyond. The destiny of the Prophet of Allah, (on whom be peace and the blessings of God) was the *'Arsh*, the point of highest transcendence. The *friend on high* is the Divine Being. In short, there is no one more honoured, more worthy, than the Holy Prophet (on whom be peace and the blessings of God).

(Malfuzat II, p. 136)

(10)

The grace and mercy of God gave our Holy Prophet (on whom be peace and blessings of God), the chance to demonstrate the moral qualities of charity, courage, forbearance, forgiveness, justice. These qualities he demonstrated as occasion arose, with perfection for which it is impossible to find a parallel in all history. During the two halves of his life—in weakness and strength, in poverty and prosperity—he proved how great and how inclusive of all ethical dimensions was his holy person. No quality—among the unique qualities of man—for which he did not have an occasion provided to him by God. Courage, magnanimity, steadfastness, forgiveness, kindness, in short, all human graces and all morals could be seen in his daily life. To find a parallel is impossible.

(Islami Usual Ki Filasafi [Eng : Teaching of Islam, p. 139])

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(11)

The life of the Holy Prophet (on whom be peace and the blessings of God) is the most successful, the most impressive. It may be personal morals, or power to purify others, or quality of courage and resolution. It may be the beauty and comprehensiveness of his teaching, the beauty and comprehensiveness of his example. Or, it may be the acceptance of prayers. In all aspects, from all angles, the Holy Prophet's life turns out to be the most unique, supported by the most glittering proofs and signs. On seeing these the least intelligent among men will be persuaded, provided only they are not over resistant or over-hostile. They will readily concede that the Holy Prophet is the best example of the precept, "Create ye the morals of Allah". The Holy Prophet is the perfect model, the perfect man.

(Al-Hakam, 10 April, 1902, p. 5)

(12)

The Holy Prophet (on whom be peace and the blessings of God) : his example exhausts all the most perfect morals. He

is the final, the best moral exemplar.

(Al-Hakam, 10 March 1904, p. 8)

(13)

The morals of the Holy Prophet, the Khatam al-Anbiya (on whom be peace and the blessings of God) mentioned in the Holy Quran are superior—a thousand time superior—to the morals of Moses. God's description is quite clear : The Holy Prophet—Khatam al-Anbiya (on whom be peace)—possesses collectively the moral qualities found separately in the other prophets. God Himself has testified on his behalf, saying, 'And surely thou dost possess the most excellent, the sublimest human morals.' (68 : 5). The Arabic for sublimest is Azim. This in Arabic idiom is a superlative signifying the utmost limits of something, some quality, its most perfect manifestation. As far as human excellence and human character are concerned, these in their perfection and in there totality belong to the person of Muhammad, Higher praise than this is inconceiveable. To this we have reference in another verse pertaining to the Holy Prophet (on whom be peace) which says 'And great (meaning greatest possible) is the grace of Allah upon thee' (4 : 114). According to this the Holy Prophet received the Grace of Allah in the largest measure. No other Prophet comes anywhere near him in this respect. The same high praiee is contained in Psalms, Chapter 45, in a prophecy about the Holy Prophet which says, 'therefore, God, thy God, hath anoninted thee with the oil of gladness, above thy feilows.' (Psalms 45 : 7).

(Barahin-i-Ahmadiyya IV, p. 508 f.n. 3)

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(14)

Our Holy Prophet (peace of God on him and His blessings) is known as 'the first of all Muslims'. Why ? Because in knowledge of all aspects of divinity he excels all the others. In knowledge of mysteries of God, that is to say, the quality of His Islam is the highest. So, he is 'the first of all Muslims'.

(Aina-i-Kamalat-i-Islam, pp. 186-7)

(15)

Peace and prayers for His unlettered Prophet whose names are Muhammad and Ahmad. These two names were offered first to Adam. This, when Adam was taught the names of all things. Why? Because the Final Cause—the ultimate justification of the creation of this world is contained in these two names. In the knowledge of God these two are the most honoured and most superior of all names. The two names make the Holy Prophet (on whom be peace and the blessings of God) superior to all other prophets. And he is Khatam al-Anbiya. Why? Because he is the acme, the highest point, in the knowledge and wisdom of prophethood. The revelation he received was most perfect, most comprehensive, most inclusive. All truth and all things of wisdom revealed to earlier and later prophets were revealed to him. That is why he is Khatam al-Anbiya. He is Prophet unto all men: black, white, blind, deaf or dumb. For all of them God chose him as guide. God annointed him with the oil of His Graces. Never had God done this for any prophet or apostle before.

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(Naim al-Huda, p. 2)

(16)

Without doubt it is but true that in a most real sense no prophet shares—as his equal—the holy and purifying powers of the Holy Prophet. Even angels may not claim equality with him, to say nothing of Prophets. The Holy Prophet's status is unique.

(Barahin-i-Ahmadiyya III, pp. 242-43 f.n. 11)

(17)

Peace be on our Holy Prophet, his role is inclusive of the roles of all Prophets. His holy person comprehends perfections found severally in others. He is Moses, Jesus, Adam, Abraham, Joseph and Jacob, all at once. The name Muhammad points to this. Muhammad means one praised to the highest possible degree. How can such praise be earned unless the separate and

several excellences of all the different prophets are collected in the person of one Muhammad (on whom be peace). The Holy Quran—verses ot which may be listed, were it not for fear of burdening the text, clearly teaches that the Holy Prophet in his person, combines the excellences and achievements, indeed the characters of all the other prophets.

(Aina-i-Kamalat-i-Islam, p. 343)

(18)

It has been made clear to me that among divine messengers, he whose teaching is perfect, holy, ard full of wisdom, to the utmost degree, is our Chief, Muhammad Mustafa (on whom be peace ard the blessings of God). (Arba'ın I, pp. 3-4)

(19)

In the Holy Prophet's person (on whom be peace and the blessings of God) every single Prophet finds his fulfilment, his perfection. (Barahin-i-Ahmadiyya III, f.n. No. 11, pp. 262-63)

(20)

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The Holy Prophet (on whom be peace and the blessings of God) is to the other prophets as full moon is to the crescent.

(Al-Hakam, 7 January 1899, p. 7)

(21)

The fact of the matter is that the best among the prophets is the one who is the greatest, as teacher and counsellor of men. He is the one who lifted and reformed humanity at the times ot its greatest misfortune. He is the one who restored and re-established belief in the One God after it had all but vanished from the face of the earth, the one who refuted false creeds by sound argument and reasoning, who removed doubts which dogged the misguided.

(Barahin-i-Ahmadiyya II, f.n. 6, p. 106)

(22)

For the propagation of truth our prophet (on whom be peace and the blessings of God) was Mujaddid-i-Azam, i.e. the

greatest of all reformers. It was he who restored to the world the truth after it had all but disappeared completely. In this great achievement our Holy Prophet (on whom be peace) has no equal. He found the world in Cimmerian darkness but with his coming darkness changed to light. The people among whom he appeared one and all shed their pagan beliefs and exchanged them for pure theistic beliefs, and all this happened before the Holy Prophet had breathed his last. Not only this. The people he reformed also attained high degrees of faith. They displayed love of truth, love of a good cause, and with a degree of conviction unequalled in the annals of the world. This kind of success, in this measure, no prophet has ever achieved. No one except the Holy Prophet (on whom be peace and the blessings of God). (Lecture Sialkot pp. 4-5)

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(23)

When we view the whole matter with unprejudiced eyes, then in this glorious hierarchy of prophets, the prophet who can be described as most daring, most active and alive, and most loved by God, is the Holy Prophet Muhammad Mustafa, Ahmad Mujtaba, leader and pride and head of the entire hierarchy of prophets. He is the unique one. Live ten days in his company, and you will find, that the light and illumination you receive from him exceeds the light and illumination you may receive over a thousand years elsewhere. (Siraj-i-Munir, p. 72)

(24)

Only two lives are worthy of praise. One is the life of Our God, the Life-Giver, the Life-Sustainer, the Source of Graces and Favours. The other Life is the life which enriches and favours and is God-like in its graces. This second kind of life—come, let me tell you—is the life of our Holy Prophet (on whom be peace and the blessings of God). Heavenly signs at all times in history have borne witness to this life. They are here with us today.

And remember, he whose life does not enrich other people's

lives is dead, not living. I hold God as witness when I declare —and to declare anything false in His Name is rank depravity —that God has given me proof of enduring spiritual life—so full of beauty and power—of my revered master, the Chief of us all, Muhammad, on whom be peace. The proof is that by following in his footsteps and by devoting my love to him, I have seen heavenly signs descend upon me and fill my heart with the light of certainty of faith. (Tiryaqal-Qalub p. 6)

(25)

Is there a prophet who lives still? Then he is our Holy Prophet on whom be peace. Books have been written by renowned authors on the Life of the Holy Prophet. That he—Our Holy Prophet—continues to live is proved by mighty arguments. Arguments which have no equal in any other prophet's life. Among the arguments is this, that a prophet who lives is one whose blessings and grace continue for ever.

(Al-Hakm, 17 Feb. 1906 p. 3)

(26)

The life of the Holy Prophet is a life of enduring worth. A mighty proof of this is that the graces of the Holy Prophet, his spiritual influence, lives for ever. Those who walk in his footsteps even today become quickened with life,—raised from their graves as it were. They receive the gift of a new spiritual life. (Aina Kamalat Islam p. 221)

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(27)

What was this do you know? This most wonderful thing which happened in the wilderness of Arabia? Spiritually dead millions became alive again in a matter of days: those without eyes began to see, those without speech began to speak the language of seers gifted with divine knowledge. This was a revolution which no eye had seen before, nor had ear heard of it before.

What was it, do you know? It was a miracle performed

by the mighty prayers of a man who had dedicated his life to God. Prayers offered in the dead of night. These prayers shook, the world. They wrought changes impossible for an unlettered person to bring about.

God ! shower Thy blessings and send peace on this man! Bless not only him but also those who come after him and follow him ! Remove their fears, their sorrows, their anxieties. And on this his Umma, shower Thy Bounties and Thy Blessings until the end of days. (Barkat al Dua pp. 10-11)

(28)

Thousands and thousands of prayers and invocations of peace, mercies, and blessing for the Holy Prophet Muhammad *Mustafa*—on whom peace—through whom we found the Living God.

(Nasim-i-Dawat p. 1)

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(29)

The true saviour whose offer of salvation (of the fruits of salvation, to be exact), is with us today and will be with us until doomsday, is the one who appeared in the land of Hijaz. His offer of salvation was for all mankind, of all times.

(Dafi al-Bala 'inside back cover')

(30)

For the sons of Adam there is no Messenger now and no Intercessor but Muhammad *Mustafa* (on whom be peace of God and His Blessings). It is meet, therefore, that you try and give true love to this Messenger, Mighty, Glorious. No other human should you hold in greater esteem. Make this your rule so that in the scrolls of heaven you should be enrolled among those who obtained their salvation. And remember salvation is not something that comes after death. True salvation begins to show and shed its lusture in this very life. Who are the saved ones ? They who have certainty of faith that God is real and true, that Muhammad (on whom be peace and God's blessings) is the Intercessor between God and all His creation, that there

is no Prophet or Messenger under the sun equal to him, and no Book equal to the Quran. No prophet was decreed by God to live for ever but only this Honoured Prophet. Only he lives for ever and ever. (Kisht-i-Nuh p. 13)

(31)

We know it clearly from the Holy Quran that every prophet is a member of the Umma—the fold—of Muhammad on whom be peace). Says the Holy Quran addressing the prophets :

'Ye shall believe in him and help him' (3 : 82).

This means all prophets belong to the Umma—the fold—of the Holy Prophet (on whom be peace).

(Brahin-i-Ahmadiyya V. Appendix p. 133)

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(32)

A man who exceeded all men in perfection, perfect as man and perfect as prophet, came into the world, endowed with the most perfect of graces. Through the Quickening and Gathering brought about by him came the First Resurrection. A dead world became charged with life. Who is he? He is the blessed Prophet, Khatam al-Anbiya, Imam al-Asfiya, khatam al-Mursalin, Fakhr al-Nabiyyin, Muhammad Mustafa (on whom be peace and the the blessings of God). Beloved God! Reward this beloved Prophet with Mercies and Favours with which no man from the beginning of time, has been rewarded by Thee. Had not this great Prophet appeared in the world, we would have known nothing of the truth of the lesser prophets like Jonah, Job, Jesus son of Mary, Malachi, John, Zachariah, etc., etc. We would have had no proof. True, they were accepted and approved and honourd and loved by God. But we owe this to Thy Holy Prophet, that these other prophets came to be known as true prophets. "God ! Accept our prayers for him, send him peace, bless him and his progeny and all his companions with Thy blessing". (Itmam al-Hujja p. 28)

(33)

The Holy Prophet (on whom peace and God's blessings),

because of his good nature, greatness of mind, strength of character, modesty, love of truth, love of piety, his trust and faith in God and his devotion to Him, is superior, above others, more perfect, higher, brighter, purer than other prophets. Therefore, God Almighty anointed him more than others with the oil of the most unique human excellences and endowed him with a mind and heart—holier, more transparent, more lustrous, more dedicated, more loving, among all men—ancient or recent. God made the revelation received by him—more powerful, more comprehensive, more elevated more inclusive than the revelation received by any man ancient or recent. Such revelation reflects the Divine Being like a mirror clean, large and wide.

(Surma Chashm-i-Arya pp. 23 24 f.n.)

(34)

We know it for certain that the greatest of all the prophets of God, His best beloved, is Janab Muhammad Mustafa (on whom be His peace and His blessings). The Ummas—followers—of other prophets now live in the dark, relying for their faith on tales and traditions. But this Umma—of Muhammad—lives and thrives in the light of ever fresh signs and experiences.

(Kitab al-Bariyya p. 127 f.n.)

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(35)

Of the proofs of the truth of the Holy Prophet (on whom be peace and God's blessings) one proof is that he came precisely when he was needed and that he did not depart from this world, until he had completed his mission. There are miracles besides, and by God, they are too many to count. Many of these are described in the Islamic books. They are also enshrined in the history of the Islamic Community, handed down with care from generation to generation. The miracles of the Holy Prophet (on whom be peace and God's blessings) are not a thing of the past. They are being repeated in our time, even as they took place before. (Najm al-Huda p. 9)

(36)

All praises are for God, the Creator and Lord of the worlds. And prayers and peace we invoke on behalf of the Chief of His Prophets, the Chosen one of His friends, the most Favoured of His creatures—Khatam al-Anbiya, Fakhr-i-awliya, Master, Preceptor, Prophet Muhammad Mustafa, the Sun of God, who illuminated human hearts on this earth. Peace and prayers also for his progeny and for his companions and for every believer and every one who holds fast the Cord of Allah and lives constantly in His fear. Peace also for all the pious men of God. (Nur al Haq I p. 1)

(37)

In pure reason, nearness to God is of three kinds, three measures. The third which is the highest is the expression of the full light of divinity, the mirror in which, as it were, we can see God. This is the measure of nearness achieved by our Chief and Patron Hazrat Muhammad Mustafa (on whom be peace and the blessings of God). Rays of light reflected by him illumine thousands of human hearts, relieving them of inner darkness and leading them on to tne grand, original, light divine. *Walillah Durr-al-Qail.*

Muhammad the Arab,
King of both worlds;
His door attendent,
Call him God? I will not,
But say this I will—
To know him is,
The only way to know Our God.

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Fortunate the man who accepts Muhammad Mustafa (peace and blessings of God on him) as his leader and the Holy Quran as his mentor!

God! send blessings on our Chief and Patron Muhammad and on his progeny and on his companions. Praise is for Allah!

He, Who enriched our herats with His love and the love of the Prophet and the love of all his loyal and favoured servants."

(Surma Chashm-i-Arya pp. 249-50 f.n.)

(38)

If proof of a prophet's pre-eminence is deeds of dedication to humanity as a whole, deeds superior to those of other prophets, then rise o people, and bear witness that in this respect Muhammad (on whom be peace and the blessings of God) is without a parallel in the history of the world. (Tabligh Rasalat VI p. 10)

(39)

Our leader he,
From whom is all light!
His name Muhammad,
My beloved is he.

Holy are all prophets,
Superior to one another;
But by God the Great,
Best of them is he.

Beats he all who have gone before,
Full moon of beauty, he:
All eyes set on him,
Moon of the dark night is he.

Those gone before, dropped and defeated,
But led us he ashore, he:
Sacrificed be I to him,
For, true captain is he.

Beloved transcendent,
Beloved real and true;

Saw we Him, but through him.
True leader therefore is he.

King of faith today.
Crown of all apostles;
Clean a d trusted;
This praise deserves only he.

His eye sees afar,
His heart near to God;
Candle of faith hold his hands,
The spring of light is he.

Weighty truths of faith,
Explained he to us;
Donor of riches he,
Sovereign of all is he.

He, the light I love,
To him therefore I belong;
All things is he, nothing me,
And let this last word be.

Unique beloved he,
His wisdom a treasure true:
All else is vain, only vain,
Unerring truth is he.

All we have is his,
Witness Thou art O God of this;

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Who showed us the face of God,
That moon-faced is he.

(Qadian ke Arya aur Ham p 48)

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(40)

Holy Muhammad Mustatfa, Chief of All Prophets.

(Haqiqat al-Wahy p 83)

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(41)

Above question and doubt
Is the high station of Muhammad;
His slave whom you see
Messiah of the day is he.

(Haqiqat al-Wahy p. 274 f. n.)

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(42)

Life-giving is the cup, Ahmad,
Lovely is the name, Ahmad.

Prophets there are many and more,
But by God, the best of all is Ahmad.

From Ahmad's garden comes the fruit we eat,
Garden mine, is words spoke by Ahmad.

(Daafi al-Bala, p. 20)

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(43)

Fools in the West say
This prophet is no good;
Spread his faith among savages,
What good is this?

But to raise good men out of savages,
Tis miracle true;
A prophet's true station,
Is patent from this.

Brought he the light from heaven,
Was himself light, only light;
To have been born among savages, yes,
But what's the shame in it?

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Light of the shining sun.
Remains light still:
From Rome or from a savage land,
Makes no difference to it.

(Barahin-i-Ahmadiyya V p. 114)

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(44)

On Mustafa descend,
Peace unlimited and mercy Thine;
From him we received this light,
With Grace Divine.

Beats over my soul in union
With the soul of Muhammad;
My heart has drunk deep,
From the cup of Muhammad.

Lovelier than him was not found,
In this whole world;
No wonder our heart turned away,
From strangers all around.

Presence Divine is visible,
In all thy little ways;
If we found Him at last,
'twas becaus we found thee first.

To touch your mantle is to become free,
From bondage of every kind;
No wonder our head is bent,
Prostrate at your door.

Beloved I swear,
By thy Oneness,
Love of Thee made us forget,
This selt of our own.

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By God, thoughts of all strangers,
Stand wiped out since
We began
To think seriously of Thee.

We became the best of all peoples;
'Cause thou art the best of all prophets;
As you went forward,
So did we, but only after thee.

To say nothing of Adam's sons,
Even the angels sing;
Every word in your praise.
That we happen to sing.

(Aina-i-Kamalat-i-Islam pp. 225 226)

THE HOLY QURAN

(1)

What is good and beneficial is all in the Quran. Except from it no benefit may we expect from anywhere else.

(Tazkira, 1969 p. 90)

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(2)

To follow it (the Quran), is the way of piety.

(Khutba Ilhamia p. 55)

(3)

The Quran is a bag full of rubies but people know it not.

(Malfuzat II. p. 344)

(4)

Great is the grandeur of the Quran. Greater than the grandeur of anything else. Quran is *Hakam* or Judge. Quran is *Muhaimin* or Preserver of all Guidance. Quran is a compendium of rational arguments—disperses enemy forces, enemy power. It is a book which treats important subjects, in detail and informs us of past and future events. Falsehood cannot find a way into it. Not from before, nor from behind. It is God Almighty's own Light. (Khutba Ilhamia p. 59)

(5)

The Holy Quran is uuique glittering jewel, sun resplendent—so much indeed that the light from it and its splendours have become patent. not in one or two ways but in thousands of different ways. The more the detractors of the Great Faith try to extinguish the Divine Light, the more vigorously does its beauty, its charm attract those who will observe and think... The Eternal Light of the Quran furnishes its own proof. Proof from every point of view, that it is a Book revealed by God. One of its grand features is that for everything it asserts or

teaches, it not only lays down a claim, it follows the claim by its proof. No other book possesses this distinction.

(Minan al-Rahman p. 1)

(6)

Of all heavenly books the greatest, completest, most perfect, most final book is the Holy Quran, no other. The Quran is the Mother of all Books...It is the Book revealed in the first and most perfect language taught by God. It is the Quran, no other book.

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(Minan al Rahman p. 3)

(7)

The Holy Quran is the one Book explicit in its claims: itself tells us about its important features, points of wisdom, truths, grace of speech, significances, subtleties, blessings: itself points out why and how it is different from other books and unequalled by them. It is not Muslims who have come to attribute these merits to their book. No, the book speaks for itself, and points out its merits and excellences, and proclaims its own uniqueness and matchlessness compared with other books. It proclaims loudly its challenge, 'will any one come forward and contest? The points of wisdom, the truths which it teaches are not two or three, wnich may be disposed off by vain criticism. The points are like waves in an ocean, surging noisily. Or like stars in the firmament, bright and luminous, ready to meet the eye wherever one may look. There is no important truth which is not contained in it. No wisdom is outside its orbit of expositions. No light one cannot have by submission to its teachings. And—yet—nothing on these matters is asserted without proof, without evidence.

(Barahin-i-Ahmadiyya IV f. n. 11 pp. 553:56)

(8)

It is clear that the Holy Quran is a mighty miracle, a repository of truth unlimited, truths which do not reveal them-

selves at once, rather each in its own good time. Time throws up difficulties and the difficulties demand solutions. Hidden elements of wisdom keep revealing themselves as need for them arises. (Izala Auham II p. 679)

(9)

Let it be known that the most patent miracle of the Holy Quran—a miracle we can present confidently to men of all nations and cultures and on which we can persuade, convince and silence all men, Indians, Parsis, Europeans, Americans or what not is that the Quran is full of significances, truths, sciences, which keep revealing themselves at all times according to need. Like armed soldiers ready to fight false ideas of every time. If the Quran were not such an unlimited treasure of deep and appropriate significance, it could not have become the perfect miracle it is.....

O men of God, know it for certain that the miracle of unlimited wisdom and significance, miracle of the Quran is a weapon sharper than the sword. In every age, in every crisis, presenting new doubts, new challenges, new ideas, the Holy Quran is ready for confrontation with its own built-in armoury.

(Izala Auham I p. 305-310)

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(10)

The Holy Furqan—in addition to beauties of speech and style, grasp of things and wisdom and knowledge—holds a unique spiritual station. As a result of this a true follower of the book becomes straight in character and daily conduct, brightminded, broad-bosomed, approved of God, and worthy of address by the Great One Himself. Such a man comes to acquire spiritual powers to show signs of divine approval, divine support, such as are not to be found anywhere else.

(Brahin-i-Ahmadiyy p. 442 f.n. 3)

(11)

The Holy Quran is a miracle because of its teachings,

its disciplines, its insights, its perfect style and speech.

(Anjaam-i-Atham, Appendix p. 61)

(12)

The Holy Quran is a standing miracle, because of its wise counsels, deep insights, its great and perfect style, a miracle greater than the miracle of Moses and many times greater than the miracles of Jesus. (Tabligh Risalat VI p. 18)

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(13)

The miracle of the Holy Quran is a miracle which has remined unmatched in the past and will remain unmatched in the future. Door of its benefits and blessings is destined to remain open for ever—to shine resplendent in times to come, as well as in the Holy Prophet's time. Besides this we must also remember that every man's speech takes its colour and quality from the quality and strength of that man's personality. How strong is the person, how great are his determination, aims and aspirations—these will determine the quality and strength of his speech. Revelation received from God follows the same rule. Persons who receive it set its quality and character. The Holy Prophet (on whom be peace) was distinguished by a very high degree of courage and by equally high aims and aspirations. The revelation he received was of commensurate quality and strength and status. Another man of his strength of mind and character will not be born. (Malfuzat III p. 57)

(14)

God, He in Whom lies our salvation and lasting happiness; we cannot meet Him except that we submit to the Holy Quran. Would that people could see what I have seen and hear what I have heard! Would that they could turn away from idle tales and run towards what is real and true.

(Islami Usul Ki Filasafi 'Eng. Teachings of Islam' p. 131)

(15)

The straight path, the path to illuminations, path of certain conviction, path marked by centuries of spiritual experience, path of spiritual health and sharpness of understanding, is the path laid down by the Holy Quran. It is the Holy Quran which has come to Judge and Judge authoritatively the religious controversies rampant in the world.

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(Izala-i-Auham II pp. 523-24)

(16)

The title *Khatam al Nabiyyin* used for the Holy Prophet (on whom be peace and blessings of God) requires—that the Book revealed to the Holy Prophet (on whom be peace and blessings) should be *Khatam al-Kutub*. It should be a book perfect in all dimensions. The Quran is full of such perfections.

(Malfuzat III p. 36)

(17)

I was young and now I am old. There are people who would know and if they will, they will bear witness that I have had no concern with worldly affairs. My interests have centred in religion. Let me tell you that the Book called the Quran is most Holy, most full of spiritual wisdom.....The blessings and benefits we expect from a true faith, this book has come at last to confer on man. Through it man comes to inherit the Grace of God. Can it be that having found such a light we should turn again to darkness, having had eyes should choose to become blind again. (Sanatan Dharam pp. 6-7)

(18)

Of all heavenly books to be found on this earth today, the Holy Furqan is the one proved by convincing arguments—that it really is the speech of God. Its philosophy of salvation is based on truth, on the unchaging facts of human nature. The beliefs taught by it are perfect and unassailable, supported

by powerful arguments or witnesses of its truth.

(Brahin Ahmadiyy II pp. 91-92)

(19)

Perfect and holy is the teaching of the Holy Quran which nourishes every branch of the human tree. The Holy Quran does not stress only one side of it. It teaches compassion and forgiveness when forgiveness is nearer wisdom. It prescribes punishment for the wrong-doer but such as is appropriate to the moment and the occasion. (Chashma Masihi p. 12)

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(20)

God is our witness, He Who knows the innermost secrets of our hearts, that I am ready to accept the penalty of death, should any one be able to point to the siightest weakness in the teachings of the Holy Quran, it may be as slight as a minute fraction of a particle. Or should any one be able to point to an equally slight virtue of a book to which he subscribes, a virtue contrary to the teaching of the Quran on the same point, yet superior to it. (Barahin-i-Ahmadiyya III p. 268 f.n. 2)

(21)

Of the great spiritual powers of the Holy Quran, one is that he who submits to it becomes gifted with the power to work miracles and do deeds out of the ordinary run. In such number, that the world will not think of contesting.

(Chashma-i-Ma'rifat p. 40)

(22)

How successfully has the Holy Quran sown the seed of Oneness of God in the lands of Arabia, Persia, Egypt, Syria, India, China, Afganistan, Kashmir etc., how completely has it uprooted from many another land the practice of idol worship and forms of man-worship ! This is an achievement without a parallel in history. (Chashma-i-M'arifat p. 69)

(23)

Now undeer the sun there is but one Prophet and but one Book : Muhammad Mustafa (on whom be peace and blessings) ...and the Holy Quran. The Quran is true and perfect guidance, full of wise practical rules, a source of divine knowledge and truths, an instrument for curing men of their weaknesses and lifting them out of ignorance and laziness—from under layers of doubt to conviction which comes of certain experience.

(Brahin-i-Ahmadiyya p. 467 f.n. 3)

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(24)

The Holy Quran is a reliable, perfect and easy to use instrument. Without much ado, without interference by doubts and misgivings, without any chance of error it furnishes us with principles along with rational proofs. It imparts about them certainty of conviction. No other book in the world—and no other instrument —which could help us towards this our great objective.

(Barahin-i-Ahmadiyya II p. 89)

(25)

The Quran is full of matters wise and deep. On every point it goes further than the Injil in promoting real good life. And when it comes to *seeing* the One True Unchanging God, the lamp that will let us do so, is the one held by the Quran. If the Quran had not come into the world, God alone knows what large numbers of men would have gone over to creature-worship. Let us be grateful. Belief in the One God which had all but disappeared became restored to the world—through the Holy Quran.

(Tuhfa-i-Qaisariya p 30)

(26)

Remain watchful and take not a step against the teaching of God and the guidance contained in the Holy Quran. I say to you truly that he who neglects one minor ordinance out of the seven hundred odd ordinanances of the Holy Quran closes with his own hands the door of salvation upon him. The paths which lead to true and perfect salvation have been shown by

the Quran. Other books are partial reflections of this book. So, read the Quran with care and deliberation. Love it dearly. Love it so that you may not have loved any one else—so much. God addressed me saying 'The ultimate good is all in the Quran'. And this is but true. Woe to those who hold anything else above this. All your spiritual welfare, your salvation lies in the Quran. Point to anything that true faith requires. It will be found in the Quran. Your witness on the Day of Judgement—to approve and disapprove your deeds—will be the Quran. And excepting the Quran there is no other book under the sun which can be your guide. It is a great favour that God gave you a Book like the Quran. I say to you truly that the Book God has delivered to you, had it been delivered to Christians, they would not have met with spiritual ruin. If this guidance, this spiritual gift, rather than the Torah, had been presented to the Jews, some of their sects would not have denied the coming of the Judgement. Lo, hold dear this gift which God has given you. It is a gift to be held dear. It is treasure great. Had it not been for the Quran this world would have been only a contemptible lump. The Quran is a Book of Guidance to which other books of guidance are no match.

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(Kishti-i-Nuh p. 24)

(27)

The Quran is Khatam al-Kutub. It admits no change, not even a dot or a tittle of change.

(Malfuzat VIII p. 245)

(28)

The Quran—not a dot or tittle out of it—is in the least possible danger from the philosophical speculations of ancients or moderns. It is a stone which will smash to pieces anything it drops on and anything else that drops on it will itself become smashed.

(Aina-i-Kamalat-i-Islam p. 257 f.n.)

(to be contenued

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